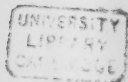


H. 5
Mo. Noahs Doue: 14^d 5

OR
A PRAYER
FOR THE PEACE
OF IERUSALEM.

DELIVERED IN A SER-
mon at *Pauls Crosse*,

Decemb. 31. 1626.



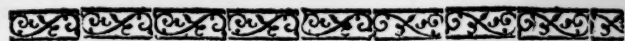
By
• H. VALENTINE, Master in Arts,
and Lecturer at Saint *Donstons* in the
West. London.



LONDON,

Printed by I. H. for *John Marriot*, and are to be sold at his shop
in Saint *Donstons* Church-yard. 1627.





TO THE RIGHT
WORSHIPFULL SIR

THOMAS FANSHAW Knight:

H. V. wisheth length of daies
here, and eternitie
hereafter.

SIR,



*Y studies are of no
long growth, as
being but lately
planted; yet wa-
tered with the
cōtinuall showers
of your incou-
ragements, they haue receiued an increase
from Heauen. I could not then but bring
this first sheafe and waue it before you: the
necessitie of the time hath made it com-
mon, my dutie giues you a peculiar inte-
rest in it. The Church is despised at home,*

THE EPISTLE DEDICATORY.

indangered abroad ; I haue therefore applied the Text to the time, and my trauell in the one, to the trouble in the other. The Danger seemes desperate, the Remedie is easie ; euery man hath not the Tongue of the Learned, nor the Sword of the Magistrate, either to confute, or cut off the Troublers of our Israel: yet euery one hath a tongue and may pray for it. I am for peace, and desire with Noahs Doue to bring an Oliue Branch in my mouth. As you haue beene pleased to send her abroad before shee knew well to fly: so put forth your hand, now that shee is returned, and receiue her into the Arke of your protection. And so I shall bow my knees to God daily, that the Holy Spirit which descended in the shape of a Doue may rest vpon you.

Humbly deuoted to you in all seruice,

H. VALENTINE.



P S A L M E 122. 6.

Pray for the peace of Ierusalem : they shall prosper that loue thee.



AVID *Israels* sweet Singer, and our *Orpheus* (as *Euthym.* termes him) makes the City of God, and the God of the Citie the subiect of all his Psalmes. Hence they are called *the Lords Songs*, and *Sions Songs* too. The praises rendered for mercies past, the prayers made for mer-

Psal. 137.

cies to come, are both to God, both for *Sion*. So that God and his Church, praises and prayers, mercies past and mercies to come, are the dittie of all his Sonnets. We haue our Songs vpon earth, as well as the Saints in heauen : but they are *comprehensores*, and sing *Hallelujahs*, praises to God, because they are safe ; we are *viatores*, and sing *Hosannahs*, that we may be saued. *Ierusalem* which is aboue celebrates an eternall Sabaoth of rest, *Ierusalem* which is below hath six daies of trauell and sorrow for one Sabaoth. Sometimes shee washes her face and puts on glorious apparell : sometimes her cheekes are slubbered with teares, and her garments stained with blood : sometimes shee calls vs to reioyce

Noahs Done.

with her, sometimes to pray for her. And this is the time, this is the text for the time: It is a day of trouble, and therefore pray: it is a time of warre, therefore pray for peace: it is an age wherein *Ierusalem* is despised at home, and indangered abroad, and therefore *pray for the peace of Ierusalem*: And your prayers shall returne into your bosomes with a blessing: here is *beneficium* as well as *officium*, pray and prosper: loue her and God will loue you, *They shall prosper that loue thee*.

In which words wee haue two things; A precept, *Pray* &c. A promise, *They shall prosper* &c. In the first we obserue three conclusions.

1. *Ierusalem* hath not alwaies peace.
2. *Ierusalem's* peace lasteth not alwaies.
3. Because *Ierusalem* hath not alwaies peace, and because *Ierusalem's* peace lasteth not alwaies, therefore we are alwaies to *pray for the peace of Ierusalem*.

In the second, two things. 1. That *Ierusalem* is *lonely*. 2. *They that loue her shall prosper*. Wherein we shall see Man's indisposition to good duties, no prayer without a promise: God's disposition that makes a promise to vs by his Prophet, rather than we shall not make a prayer to him: and in these we will exercise your patience and deuotion at this time.

Ierusalem's certaine trouble: she neither hath nor can haue alwaies peace.

The Churches peace consists in three things. In 1. Vnity of doctrine. 2. Vnity of discipline. 3. Immunity and liberty of profession. All which God seemed to aime at in the building of the first Temple. The stones and timber whereof it was built, were all hewen and squared before they were brought thither, that there might be no noise, or confusion: There is the V-
nitic

nitie of Doctrine. The place where it was built was *Ierusalem*, that is, a vision of peace, a citie of vnitie and agreement: there is the Vnitie of Discipline. The Builder was not *Dauid* a man of bloud, but *Salomon*, that is, *pacificus*, a Peace-maker, in whose time the Tribes might resort to worship the Lord without feare or danger; there is the libertie and immunity of profession. Yet all these at some times, but some of these at all times haue their enemies. The *white horse*, that is, the preaching of the Gospell, was no sooner gone abroad to conquer the nations, but the red horse of persecution and tyrannie, and the blacke horse of error and heresie followed after, if not to extinguish, yet to darken and obscure the light of the Gospell. And we reade of a storme wherein *haile and fire* and *bloud* were mingled together, that is, heresies, errors, lyes, strong delusions, and strange persecutions to deceiue the soule, and destroy the body. I may say of the enemies of the Church as *Leah* did when *Gad* was borne, *Venit turma, A troope commeth*: I will only point at some of them. Genel. 6. 2, 3.

The Prophets of God had not all one and the same gift, they did not all liue at one and the same time, they did not all prophesie vpon one and the same occasion, yet they had all but one and the same mouth: as he spake *per os prophetarum, by the mouth*, not by the *mouthes* of his holy Prophets. And because this sweet harmony, and constant correspondence among all the pen-men of the Holy Ghost, is none of the least arguments to perswade and assure the conscience of the Diuinitie of the Scripture; therefore the Deuill to stagger our faith, (for if the Trumpet giue an vncertaine sound, who shall prepare himselfe for battell) and to derogate from the authoritie of the word of God, aduances errors, I
False Prophets.
Luke 1. 70.

Reuel. 9. 2.

Reuel. 8. 11.

Reuel. 12. 17.

rours, lyes, heresies, some aduerse to it, some diuers from it, but all against it. These are that smoke which darkened the Sunne and Aire; That Starre which was called Worme-wood, poysoning and imbittering the fountaines; That flood of waters which the Dragon spewed out of his mouth to deuoure the woman. In the first foure hundred years after Christ there were no lesse than 88. seuerall kindes of false Prophets. And the very same day that Saint *Augustine* that glorious light of the Church, and the Defender of the Faith, was borne in *Afriske*, *Pelagius* that Heresiarch was borne in *Wales*: it was either the mercy of God to raise vp an *Augustine* against *Pelagius*, or the malice of the Deuill to raise vp a *Pelagius* against *Augustine*: or if we wil giue them both that which belongs to them, it was Gods mercie, and the Deuills malice. He is the enuious man, the lyar from the beginning, and that Father of all lyes since the beginning, begetting these bastards vpon reason aduanced aboue faith, vpon knowledge not attayed with humilitie, or vpon the immoderate loue of this present world.

I
Reason without Faith. Many there are who examine the *Articles of Faith* by the *Principles of Nature*, and thinke by the *mists* of Reason to discouer the *mysteries* of Religion: what they cannot conceiue, they condemne; what they cannot comprehend, they reprehend for absurd and foolish. *Nicodemus*, that great Master in *Israel*, stumbles at the very threshold, *quomodo hoc fieri potest, How can this be* it is against reason that a man should enter into his mothers wombe and be borne the second time. Thus the *Epicureans* disputed against the worlds Creation. *Quæ molitio, quæ ferramenta, qui vctes, quæ machina, qui ministri tanti operis fuerunt?* what matter had God to worke on, what

Iohn 3. 4.

what tooles and instruments to worke with, what aid and assistance? if no *præexistent matter*, no *coadiuvant instruments*, how could the fabrike of heauen and earth be reared? you see out of what schoole this argument is taken. Thus for the resurrection of the body, some will say, *Quomodo suscitantur mortui?* How can the dead be raised, or if raised, with what bodies shall they appeare? The soule departs from the body, the body returns to earth, that earth nourishes the grasse, that grasse feeds seuerall sheepe and oxen, those sheepe seuerall men, in seuerall places. Here *Reason* loses it selfe, and knowes not where to seeke the body in so many passages and transmigrations: and wanting the threed of faith to extricate and winde it selfe out of this labyrinth, concludes peremptorily with the Sadders, *Non est Resurrectio*, There is no resurrection.

1 Cor. 15. 35

The *Apostle* calls these men, men of *corrupt windes*, for as corrupt places produce venomous and strange creatures; so doe these men monstrous and damnable heresies. The *Trinity of Persons*, yet the *Unity of Essence*; the *Relation of Father and Sonne*, yet a *Coeternity*; the *hypostaticall Vnion* of two Natures, yet one Person: *Mysteria tremenda & admiranda, non scrutanda*: *Mysteries to be trembled at and adored*, being debated and disputed by presumptuous *reason*, haue beene quite denied. The Poet speaking of the destruction of Sodom, was afraid to name the sinne for which it was destroyed, lest hee should teach it: I am afraid to name particular heresies, lest whilst I *touch* them, I should *teach* them; than *conceine* what is true. One thing is worth our obseruing, that in the first Article of the Creed, where in those mysteries of faith are contained, we are to be-

Du-Bartas.

leeue that God is the Father *Almighty*, and I find no other of his attributes mentioned: This is that which supports all the building, and makes vs *beleue* what we cannot *see*, and *adore* what we cannot *understand*, against all reasonings, debates, disputations, and oppositions whatsoever.

2
Knowledge
without Hu-
mility.

Isaiah 57,
quodam.

1 Cor. 13.

* The Westerne
part of the world
hath bene oft
and much trou-
bled with here-
sie: but the East
neuer quiet, till
the deluge of mi-
sery wherein now
they are over-
whelmed them.

And the cause
was in the restless
wits of the Gre-
cians, euermore
proul of their own
curious inuenti-
ons, which once
continued, were
made plausible by
the great facility
of their language.
These g and he-
reticall impieties
which so imme-
diately touched
God and the glo-
rious Trinity
were all in a man-
ner the Monsters
on the East.

Knowledge not sanctified with the grace of *humility*, is a fruitful *mother* of these bastards. *Pygmaeon* dotes vpon his owne statue, *Narcissus* vpon his owne shadow, and we vpon our own fancies and apprehensions. I find the *Serpent* climbing vpon no tree in the Garden but the *tree of knowledge*. *Arrius* was a fit instrument for Satan, whose learning taught him to juggle, and by adding a *letter* to ouerthrow an *Article*. Knowledge (saith the Apostle) puffeth vp, and vnnaturall *smellings* and *tumours* are the *symptomes* and forerunners of desperate diseases. If we had the tongues of *men* and *Angels*, if we had the gift of *prophecy*, and vnderstood all mysteries, and all knowledge, and haue not *humility* to subordinate all to the *edifying* of the *Church*, all is nothing: yet such a *nothing* as that at the beginning out of which all things were made, a world of errors and heresies being created out of this *Nothing*. * A dangerous thing it is when men know only for this end, *Ve sciunt*, that they may know: for then their knowledge vanishes into the *aire* of *curiosity*, and their *curiosity* into the *fire* of *heresie*. And as dangerous it is when men know for this end, *Ve sciuntur*, that they may be known, this is *vaine-glory*, which like *Erostratus*, will not spare to burne a *Temple* that it may be talk of. This is that which hath couered the face of the *Church* at this day with the *waters of strife*, that hath confounded our *languages*, and turned *Bethel* into *Babel*, the house of God into

into a house of confusion. It is said of the *Bohemians* and *Hungarians*, that they haue so many opinions amongst them, that they agree in nothing but in their *union* against the Pope; I would to God we did agree in this. And though *Ephraim* be against *Manasses*, and *Manasses* against *Ephraim*, and both against *Judah*; yet let *Manasses*, and *Ephraim*, and *Judah* enter a holy league against the common *enemie*. Let *Scientia & cōscientia*, *Science & conscience* meet together, and kisse each other. Other-
wise, as we say, *Scientia non habet inimicos nisi ignorantes*, so *Ecclesia non habet inimicos nisi scientes*. Learning hath no enemies but the ignorant, and the Church none (or none so dangerous) enemies as the learned. It is better to bury our talent in a napkin and not to imploy it for our Master, then to imploy it against our Master.

E. 1. 1. 1.

These *spurious* and *illegitimate* opinions issue out of the wombe of *conetonsnesse*. The *smoke* is said to arise out of a *bottomlesse pit*. All those *Additions*, and *Traditions*, and *Superadifications* in the Church of *Rome*, arise out of the *bottomlesse* and *insatiable* desire of riches. Hence *Babylon* is called the *mother* of harlots: an old *Bawd* that prostitutes her *daughters* particular *Churches*, for a reward; and betrayes her religion for some peeces of *silver*. This is that which the Apostle saith, The loue of *money* is the root of all euil, which some coueting after, haue eried from the *faith*. Take a view in some particulars. As first in Pardons and Indulgences: which extend to sinnes *past*, *present*, and *to come*, to our *selues*, to our *children*, for more yeeres (if you will pay for it) then the *world* in all likelihood can endure. As also in their workes of Supererogation (or Superarrogation rather) he that will bring *treasure* to the Church shall haue a share in the *ouerplus* of the Saints merits, which

3

Loue of the
world.

Rom. 9. 2.

Rom. 17. 5.

1 Tim. 6. 10.

2 Pet. 2. 3.

were more than needed for their owne saluation, out of the Churches *treasurie*. If there *Saints* were liuing, & knew as much as they know now, that the righteous can hardly be saued; I belecue, they would say as the wise *virgines* did to the foolish, who would haue had part of their oyle: *not so*, lest there bee not *enough* for vs and you. But of all inuentions *Purgatory* is their *Diana*, and brings most grist vnto their mills. For money they will deliuer a soule out of those imaginary flames: but a man had need haue as much faith as will remooue *mountaines* to belecue it. Thus this *man of sinne* like Saint *Peter*, (whose successour he pretends to bee) angles onely for such fish as haue their mouthes full of siluer: but vnlike our Sauour (whose Vicar he professes himselfe to bee) who calls, *Venite non habentes*, Come to the waters ye that haue no money. Thus wee haue seene the *vnity* of doctrine like Christ crucified amongst theeues, and how the sonnes of *Aaron* haue presumed to bring strange fire to Gods *Altar*; wee now descend to the second enemy, that is a *Schismaticke*.

Matth. 25. 9.

1. 19. 25.

Exod. 55. 1.

²
Schismaticke.

It was a good obseruation of *Tacitus*, concerning the conquest the *Romanes* got ouer the *Brittaines*: *Nec aliquidquam aduersus validissimas gentes pro nobis vitium quam quodd in commune non consulunt. Rarus ad propulsandum commune periculum conuentus, & ita dum pugnant singuli, vniuersi vincuntur*: Nothing auailed vs more against those warlike Nations, than want of *Common* counsell, to withstand *common dangers*; and so fighting in distracted companies, they were all ouercome. I feare me our owne acrimonies, and distractions fomented by violent spirits, (whom neither the bounds of *Modestie*, nor *Charitie* can circumscribe) will let in a-
gaine

gaine the *Sea of Rome* vpon vs. There are *Fowles* Gen. 15. 10, 11. which fly abroad into all places, falling and feeding vpon diuided *Sacrifices* : and imitating their Master, takes the aduantage of time; seducing *Eue*, when *shee* and her *Husband* were asunder. And this is the vnhappyneffe of the *Church* at this time; *Twins* struggle together in her *wombe*, and like the franticke *Philistines* 1 Sam. 14. 16. we beat downe one another, turning our swords into our *owne* bowels. That great Schisme betwixt the Easterne and Westerne Churches was about the obseruation of a day; That there should be an *Easter* day was agreed on all sides, but concerning the day was the difference. The *Greeke* Churches obseruing the fourteenth day of the first Moone; the *Latine* the Sabaoth next following: and this grew to such *animosities*, and heart-burnings, that *Victor* then Bishop of *Rome*, proceeded to excommunication of such as should thinke otherwise. The case is the same, wee agree in the *substance*, the difference is in *circumstance*, yet such is the violence and bitterneffe on all sides, that wee doe not only *dissentire*, but (as the School-man speaks) *discordare*; that is, if we be *diuers* in opinion one from another, we grow *aduerse* in affection one to another, euen as the Apostle saith, to the forsaking of the assembling our selues together. Some make the ground of the quarrel, the *Gouernment* and *Ceremonies* of the Church, affecting a *Paritie* in the one, & a *Nollitie* of the other. If we looke into Heauen, wee shall finde many mansions, *Angels* and *Arch-angels*: if we descend to the Firmament, we shall see that one *Starre* differs from another in *glory*, and that God hath made some great *luminaries*, not only to *shine*, but by their shining to *gouerne*; as the *Sunne* to rule the day, and the *Moone* to *gouerne* the

Secra. lib. 5. c. 22.
Euseb. lib. 5. cap. 23.

Hebr. 10. 25.
1. Ceremonies.

Gen. 21. 30.

night : nay, in every *element* we finde a *predominant* qualitye. And shall there be an *Order* and distinction in all things, and *disorder* and *confusion* in the Church only? Let these men begin in their owne houses, and suffer *Hagar* to share the gouernment of the house with *Sarah*, and then they will see the inconueniences of Paritie, and be constrained to proceed to a *casting out* of the bond-woman and her sonne. And as for Ceremonies in *vestures*, *gestures*, or any *rituall obseruances*, (though I thinke them to bee like the *Meridian*, variable according to the difference of times and places :) yet it is agreed on all sides, that the Church cannot be without the vse of some *Ceremonies*; and if any, then those which by *Antiquitie* and *Custom* are established, vnlesse some publique and notable inconuenience inforce the contrary. The loue of things *ancient* argues a stayednesse: but leuitie, and want of experience makes men apt for innoouation. That which *Antiquitie* hath contrined, and *Custom* continued, and *Consent* of Churches countenanced, challengeth allowance of vs that succeed, although it could say nothing in its owne defence. That which is *new*, if it do not promise much, feares condemnation before triall; till triall, no man doth trust it, what good soeuer it pretend, or promise. So that in this kinde there are few things knowne to be *good*, till such time as they grow to be *ancient*. I desire not to discusse this any further. That which is appliable to the Text, is, that there are alwaies such, as oppose the Church in her decent Ceremonies, which opposition declares it selfe in virulent and maligning speeches, to the breach of *Vnitie* with the Church, and *Charitie* amongst our selues. For this is the nature of such quarrels, that they *spread* the farthest, all men presuming themselves to be
alike

alike *interested* in Religion: and are more *hotly* persecuted and pursued than other strifes, for as much as coldnesse, which in other contentions may be thought to proceed from a discreet *moderation*, will be here construed want of *zeale*. Hence is it that so many having *zeale*, but not according to *knowledge*, haue thrust their *Oares* into this boat, and imbarqued themselves in this quarrell. To conclude this, let every man studie to be quiet, and so long as wee agree in the *greater things* of the Law, let vs not fall out about *mint and cummine*.

The second root of *Bitternesse* is difference in opinion concerning *Teachers*. The Apostle reckons this vp amongst *Schismes*. I heare that there are *Aquas*, diuisions among you, in that one saith he was of *Paul*, another of *Apollo*, another of *Cephas*, that is, (as wee may collect out of the Apostles reprehension in the next words,) this man called himselfe a *Paulinian*, another himselfe an *Apollonian*, another himselfe a *Cephist*; for sayes the Apostle, was *Paul* crucified for you? or were you baptized in the name of *Paul*? It is a dangerous thing to pinne our faith vpon another mans *sleeue*, in an *ouer-weening* conceit either of his *Learning*, or *Holinesse*: for then his *ipse dixit*, his bare word shall exalt and aduance an error without any gain-saying, and shall find those that will *inure in verba magistri*, assent before ever *examine*. These varieties of *opinions* amongst the *Friers* proceed out of an ouer-high conceit of those that first instituted their Order: and these broiles and paper-warres betwixt the *Lutherans* and *Caluinists*, (amongst whom more bookes haue beene written some yeares one against another, than by them both against the *Papists*;) issue out of this fountaine. They were two men

whom

2
Difference of
opinion con-
cerning Tea-
chers.

1 Cor. 1. 10, 12.

Eulling. in
loc.

Matth. 26.

whom all generations shall call blessed, and I may say of them as Christ of the woman, they haue powred such precious ointment vpon the body of Christ, that is, his Church, that wheresoeuer this Gospell shall be preached, that which they haue done and spoken, shall be told for a memoriall of them. I could willingly sprinkle more *flowers* of commendation vpon these dead bodies, as being men indued with *extraordinary* gifts according as the *exigences* and *emergences* of those times and places wherein they liued, required. These were adored by the idolatrous multitude, making them *Popes* whilst they ascribed to them *infalibility* of iudgement. Two *Germaines* meeting together, fell into discourse of their profession and religion: one protested himselfe to be of *Doctor Martins* religion, and the other vowed, he was of *Doctor Luthers* profession, when *Martin* and *Luther* was all one, his name being *Martin Luther*: and such was the opinion of *Master Calvin* at *Geneua*, that some would not sticke to say they would heare him, though *Paul* was preaching at the same time in the Citie. Where wee see, such as are prepossessed with preiudging thoughts, first reflect vpon the *Man*, and then vpon the *doctrine*. And this is that hath crumbled *Religion* into so many sects, and (which is lamentable) deuasted vs of the glorious name of *Christians*, euery man calling himselfe after the name of them with whom he *sides* in these controuersies, and in this we are *Ana-Baptists*. Let vs know *Truth* is not to be ouerborne with *authority*, though it *relish* of a great deale of Learning and Holinesse: and that the *manifest* wisdom of God in the variety of *Gifts* is to satisfie varietie of *affections*, to the perfecting of the Saints, for the worke of the *Ministry*, for the edifying (not rending) the body of Christ.

There

Πολυτιμία
τοζία.

There is yet another root of *bitternesse* behinde, which is *conceit* of too much *sanctity*, which boggles at the *blemishes* and *corruptions* of the Church, and this not onely to a *vocall*, but a *locall* separation. These are worse than the Papists, who call the Church of England a *New-Church*, these condemne it for a *No-Church*. I confesse indeed that we are a sinfull *Nation*, a people laden with iniquity, a *seed* of euill doers, *children* that are corrupters: we haue forsaken the *Lord*, and prouoked the *Holy One* of Israel to anger. Men that haue *blemishes*, offer the Bread of our God; men blemished in their *opinions*, in their *Doctrines*; blemished in their *Lines*, in their *conuersation*, are admitted to sacrifice at Gods *Altar*; So that they haue this aduantage, *consistentem rem*: But now let vs ioyne in the issue, Is a *corrupt* man a *false* man, or no *man* at all because *corrupt*. Shall *corruptions* euacuate the being of a Church where the *true* word of God is preached, and the *true* Sacraments are administred? We haue forsaken God, yet *my* people still; *My* people haue committed two euils, they haue forsaken me, &c. Yet God would not forsake them, God hath not put out the light of the Gospel, nor remoued his *Candlestick*, nor sent vs a *bill of diuorce*, and therefore though *corrupt*, yet a *true* Church still. Ierusalem was a holy city, though the most holy place in it, (the *Temple*) was a den of theeuers. What Church euer breathed in so pure an aire that it might not iustly complaine of some thicke and vnwholesome *vapours*? What place on earth can priuledge vs from sinne, when *Paradise* a type of *heauen*, nay *heauen* it selfe was not free from it? What *Sanctuary* is there against temptation, when the Deuill makes choise of a *pinacle* of the *Temple*? Who can escape, when Satan stands at the

3
Conceit of too
much holiness.

Esay 1. 4.

Louis. 21. 16.

Ier. 2. 13.

Matth. 4. 5.

Noahs Done.

right hand of *Ioshua* the High Priest who stood before the Angel? So that these men seeke for that which they shall neuer finde, namely *Perfection*, it is long since she left vs, and she dwels onely with God, who dwels in light *inaccessible* to any mortall eye. Let them say, what hath wrought in them such a degree of sanctity; if our *ministry*, why doe they leaue vs? If not, God hath wrought vpon them by some *extraordinary* maner where he hath established *ordinary* meanes, which is not probable. Be it so then that our Church hath some *blemishes*, yet she hath not lost her *face*; though shee bee *blacke*, yet she hath some comelineffe. Whom therefore we can, let vs *amend*; whom we cannot, let vs *tolerate*; but in any case let vs beware of being so vnnatural and iniurious to our *Mother*, as to *flie* from her. Say she were *poore, ragged, weake*; say she were *deformed*; yet is she not infectious: Or if she were, yet is she *ours*, and therefore we are to *pity* her, and *pray* for her.

Open per³fection
sours.

Rom. 12. 2.

Dan. 12.

Rom. 12. 3.

The Church is compared to a *woman* with childe, pained to bee deliuered. The time of conception was the deliuering of the promise, The *seed* of the woman shall breake the Serpents head. The *quickening*, was the *renewing* of that promise to the Patriarchs, that in their seed all the Nations should be blessed. In *Daniels* time, and so forward wee see her begin to count how many *weekes* she should goe with this promise, and at last when those weekes were expired, and the *fulnesse* of time come, she was *deliuered* of a man child. But there we see also a red Dragon described with many *heads* and *hornes*, who laboured to make the woman *miscarry*, which when hee could not doe, hee watches the time of her *travell*, that he might deuoure the childe so soone as he was borne; but the childe being

ing caught vp to God, and his *Throne*; hee proceeds to make warre against the *remnant* of the womans seed, such as kept the commandements of God, and had the testimony of *Iesus Christ*. The meaning of all is this: The *woman* is the *Church*, the *Man-child* is *Christ*, the *Dragon* is the *Deuill*, who begins with the woman so soone as euer she had conceived the promise, stirring vp *Cain* against his righteous brother *Abel*; when God had giuen *Adam Sesh* in his roome, the father of the sons of God, the *Deuill* seduces them with the *daughters* of men, with the posterity of *Cain*; that God might destroy them all by some common calamity, as he did indeed by a deluge: But God mindfull of his promise, reserues *Noah*, (one whom he had found righteous) and his family; which Satan perceiuing, hee casts a cloud of *ignorance* and *idolatry* ouer the whole world: but God deliuers *Abraham* out of the power of that darknesse, and calls him out of the house of his idolatrous father, and renews the promise to him. The *Deuill* perceiuing all this while that God *changed* not his purpose, he ceases to play the *Serpent*, and begins to be a *Dragon* exercising all his *power* against *Abraham* and his posterity. First, he stirres vp *Pharaoh* the King of Egypt to slay all their male children, and to detain them in his countrey: when the Lord had brought them forth by a mighty hand, he perswades *Pharaoh* to follow after them, and cut them off before they should passe out of his borders: but the Lord is their *guide* to leade them, & their *God* to fight for them. Being come to the skirts of the land of Canaan, there the *Canaanites*, *Ammonites*, *Amalekites*, *Philistines*, &c. all band themselues together to destroy them; But being entred, and religion established, he stirs vp the Kings of the *Assyrians*, *Salmonasar* especially,

2 King. 17.
2 King. 25.

especially, who leads the ten tribes captiue; after that *Nebuchadnezzar*, who falls vpon *Juda* that remained. But yet the holy *Nation* could not thus be extinguished, God raising vp the good spirit of *Cyrus* to discharge them, so they returne out of captiuitie; being returned, *Antiochus* and others fall vpon them with great cruelty, as we see thorowout the whole *history* of the *Machabees*. Thus we see what *power* and *policy* the Deuill vsed that the woman might miscarry. But the *fullnesse* of time being come, God sent his *Senne* made of a woman, who euen in his swading clothes was persecuted by *Herod*: but hauing escaped his fury, the *Scribes* and *Pharisees* hunt him vp and downe like a *partridge* vpon the mountaines, till they had *apprehended*, *crucified*, and *buried* him with a stone rolled vpon the mouth of the Sepulchre. But God *leaves* not his soule in hell, neither *suffers* his holy *One* to see corruption; the *snarres* of death are broken, and he escapes as a bird out of the net of the fowler, ascending vpon the *wings* of his *Diuinity* to the right hand of his Father. The Dragon perceiuing all his endeouours hitherto to be vaine and fruitlesse, and that Christ had entred heauen, a *sanctuary* from all temptations and persecutions; he applies himselfe to warre with the remnant of the womans seed that were remaining vpon the earth, stirring vp the Romane Emperours for the space of three hundred yeeres together, to extinguish with *exquisite* torments, such as had the testimony of Christ Iesus. But the Church like a *Vine* spreading and enlarging its *branches* the more for *pruning*, he sends out the *pale Horse*, whose *Rider* is called *Death*, because *Heresie* and *Tyranny* meeting together in him, he brings *all manner* of death, death of the *soule* by the *one*, and death of the *body*

Rev. 6.

body by the other. In the Churches *Litany* we ioyne *False doctrine* and *heresie*, with *Sedition* and *prinie Conspiracie*; and pray God to deliuer vs from them. If I might assigne the *Pope* a place, it should be betwixt them, and so I haue read it hath beene done in some ancient *Litanies*. The City of *Rome* was at the first founded in blood, *Fraterno primi maduerunt sanguine muri*, *Romulus* slaying his brother *Remus*, that he might establish the gouernment vpon himselfe only. The *Papacy* also had the same foundation, *Phocas* laying the first stone when hee had slaine his Lord and Emperour *Mauritius*. And that Order of *Locusts*, which fly abroad into all quarters, swarming in the chambers of *Nobles*, and in the Courts of *Kings*, was instituted by *Ignatius Loyola*, a maimed fouldiour; *Et documenta datus quā sitis origine nati*, They shew out of what *rocke* they were hewen, and out of what *pit* they were taken; witnesse that *proditorious* and *nefarious* intendment (and God be thanked it was no more) to destroy in a moment *Rem*, *Regem*, *Regimen*, *Regionem*, *Religionem*, the *King*, the *Church*, the *Court*, the *Countrey*, the whole *Common-wealth*. To conclude this, we haue *multiplied* our finnes aboue all that were before vs, and wee can expect nothing but that God should *multiply* his punishments vpon vs: yet let vs pray with *Dauid* to fall into the hands of God, who in the midst of *iudgement* remembers *mercie*; and not into the hands of these men, whose very *mercies* are *cruell*. Let vs pray God to keepe the *Rod* in his owne *hand*, and to vse the *Sword* with his owne *arme*, as he hath done in *Plagues*, *Pestilence* and *Famine*, and not put it into *theirs*, who will neuer say, as God did to his destroying Angell; *It is enough*, put vp thy sword: so shall we sing prayes to his name, and say, *Blessed be the Lord that hath not giuen vs*

August. de Ciui. Dei
lib. 15. cap. 5.

Isai 14. 6.

ouer for a prey to their teeth. And so wee are descended from *Ierusalem* certaine trouble, to *Ierusalem* uncertaine peace; *Ierusalem* cannot alwaies haue peace, neither doth the peace it hath, last alwaies.

2
Ierusalem
uncertaine
peace.

Hebr. 3. 8.

If *Ierusalem* had neuer *Peace*, we should thinke God were carelesse and regardlesse of his Church: if *Ierusalem* peace lasted alwaies, we should thinke there were no other *heauen*, nor reward reserued till hereafter; and therefore the *wisdom* of God which doth *disponere omnia suauiter*, dispose all things sweetly, exerciseth his Church with an *intercourse* and *wicissitude* of rest and trouble. In *Heauen* there is a continuall rest and cessation from all labours, and therefore God calls it his *Rest*: In *Hell* there is nothing but *terror*, *torment*, and *trouble*, and therefore it is called *inflammis*, which signifies a violent *concussion*, and *perturbation*: but in the Church they are intermingled, like a day in *Aprill*, some *showers*, some *sun-shine*: or like a man in an *Age*, that hath some *lucida interualla*, some *comfortable hours*, sometime of *breathing* and *respiration*; some *cold fits* of *spirituall desertion*, and some *hot fits* of *persecution*. Now with *Ionas* he fits in the arbour of peace, shaded and shrowded from the heat of the Sunne: anon, the *gourd* is withered, the Sunne beats vpon her, and she complains of her *blacknesse*. Neither must wee impute this to any *tyrannicall wantonnesse* in God, as though he delighted to haue vs passe thorow the fire vnto him; but to our owne *naturall weaknesse*, who by lying still gather *rust*, and must of necessitie be cast into the fire that wee may be scoured. The children of *Israel* had their times of *peace*, and their times of *warre*, and it was their *Peace* that begot their *Warre*, for as standing waters they corrupted, forgetting the *Rocke* of their *Saluation*, not *thinking* on, nor *thanking*

Cant. 1. 5.

The Churches
good.

1. To keepe it
from sinne.

thanking God for the mightie things hee had done for them : and then God proceeds to letting bloud, that he might rectifie the distemper, and preuent greater inconueniences. When the *Romans* had ouercome the *Carthaginians*, their last and worst enemies ; they began to promise to themselues perpetuall safetie : but one (amongst the rest) made answer, now we are *out* of danger, we are *in* the greatest danger (a strange, but a true Paradox) for before we had enemies to ouercome with our *valour* and *industry*, but now we shall be ouercome with *ease* and *sensualitie*. It is true of the Church, that she is neuer *in* danger, but when shee is *out* of danger, as we may see in the *Primitive* times, shee neuer had more *Peace* with God, than when shee had *warres* with the world, neuer more *purity*, than when least *safetie*. It is obserued of the *French* that they are of such fiery and working spirits, that if they haue peace with others, in a few yeares they fall to *ciuill* wars amongst themselues: it was so in the *Primitive* Church, when the sword of persecution was sheathed, they began to crumble into diuisions, & their peace did vsheer in corruptions both of *life* and *doctrine*. Hence the Apostle tells vs, that then that *mystery* of iniquitie began to worke, yet the man of sinne and sonne of perdition should not declare himselfe till such time as hee that hindred was taken away, which was the *Romane Empire* that exercised the Church with continual afflictions. So that she may say, *perieram nisi perissem*, I had perished, if I had not perished ; perished in the *whole*, if not perished in some *members*. For as the cutting off a member strengthens the rest that remaine ; so the cutting off of some, was the *ingrasping* of others, but the *strengthening* of all.

Againe, Grace not exercised, or stirred vp, loses part

² *Thess.* 2. 7.

² *To exercise her graces.*

CAN. 4. 16.

part of her vigour, and by *continuance* of peace growes remisse and carelesse; the Sunne makes a man cast off his cloake, a storme makes him wrap himselfe in it. Spices neuer exhale so *sweet* a sinell, as when *brui- sed* in a morter; the fire neuer burnes so *hot* as in the *coldest* weather, nor starres *shine* but in a *darke* night. *A- wake O North-wind, and come thou South, and blow vpon my Garden, that the spices thereof may flow:* Sometimes God calls vnto the South-wind, the comfortable gales of the Gospell, to breath vpon a soule dejected and disquieted with *iealousies*, and *suspitions* of Gods mercie; sometimes to the North-wind, the terrors of the Law, to confurnate and cast downe him that is exalted with daring and presumptuous conceits: or sometimes to the South-wind, that is, to the warme and refreshing showres of peace and plenty, which make the spices grow in this garden: sometimes to the North-wind, that is, to the gusts of triall, temptation, persecution, martyrdom, &c. which carry abroad the sinell of these spices into all places. And they say, that side of a Tree which is exposed to the North, being laid in a building proues more firme and durable than any other: sure I am, tribulation strengthens and intends our graces, awakening them as Christ did his Disciples, lest they should turne to sleeping habits, calling them forth to act *ad extremum actiuitatis*, to the vtmost of their abilities.

3
To weane her
from the loue
of the world.

Againe, God will not continue her peace alwayes, that her affections may be taken off of things that are below, and eleuated and raised to those things which are at Gods right hand for euermore. We may say of peace, as commonly we say of faire weather, *Tis pity it should doe any harme*; yet such is the beauty, and agree-
ablenesse

ablenesse of it to our natures, that like *Abalom* it steales away our hearts, and doth either *dinert*, or *diminish* our affections to heauēly things. Hence it is that God puts such keene mustard vpon the breasts of the world, that we may be weaned from it; & feeds vs with onions and garlike in the Egypt of this world, that we might desire our *Exodus* and transmigration into Canaan, where there are riuers of milke and hony. He suffers the world to beat vs, and misuse vs like a cruell stepmother, that we may remēber *Ierusalem* which is aboue, the Mother of vs all. S^t. *Augustine* sweetly, *Ecce turbat mundus, & amatur: quid si tranquillus esset? formoso quomodo haberet, qui sic amplectetur fœdum? flores eius quomodo colligeret, qui a spinis non renouat manum?* If we loue the world when it is rough and troublesome: what should we doe if it were calme? how should we imbrace her if beautifull, who loue her when she is aged, and deformed? how should wee gather *roses*, were there any; that cannot keepe our hands from gathering *thornes*. And S^t. *Ambrose* tels vs, that Christ made his last will and Testament vpon the death-bed of his Crosse, and bequeathed his body to the Iewes, his soule to his Father, *Paradise* to the theefe, Hell to the sinner, his crosse to the penitent, but persecution to his Church; according to that, *Vobis datum est*, to you it is *giuen*, not onely that you should beleue *in* Christ, but suffer *for* Christ. So *Philip. 1. 29.* that if we binde vp these eares into one sheafe, that an interchange of rest and trouble, preferues vs from sin, quickens our graces, and weanes vs from the world, I hope the Church may say with *Dauid*, It is good for me that *I haue beene afflicted*.

And as the Churches *necessitie*, so the glory of God *Gods glory.* requires it. When Christ told and foretold *Peter* of his sufferings

John 14. 19.

Carthus in Ioan. 21.

19.

Deut 32. 33.

Esay 1. 5.

E. 51.

Ezech. 16. 42.

Hosea 4. 14.

sufferings, this saith the Text, spake Iesus signifying by what death he should glorifie God : We glorifie God in our liues, we glorifie him in our deaths; when we liue *after* his word, or when we die *for* his word, yet more in this, than in the other. When with *Iob* wee trust in the Lord though he kill vs, wee declare that God is true in his promises, worthy in his actions, & so amiable in his nature, that *Moriendum potius, quam ab eo recedendum*: Wee must die rather than depart from him. And the patience, and constancy of the Church in her sufferings, haue extorted this and the like confession euen from the persecutours, *Verè magnus est Deus Christianorum*. Truly great is the God of the Christians; and what greater glory can there be, than that which is extorted from an enemy, who will *confesse* nothing but what he cannot *deny*, *Their rocks is not as our rock, euen our enemies themselues being iudges*, saith *Moses*. And this glory God will get either by a powerfull deliuerance of his Church out of danger, or by a mercifull supportance of his Church in the midst of danger. So then it must needs be the height of Gods indignation, where he proceeds to that in the Prophet *Isaiah*, *Quare percutiam?* Why should you be smitten any more? *Vox est animi non habentis in promptu, quid statuat, & desperantis salutem*; When God speakes thus, it is as if he should say, I will no longer strue to *reduce* you, but leaue you to your owne desperate courses: or to that in the Prophet *Ezech.* *auferam zelum*, my ieaiousie shall depart from thee, I will be quiet, and be no more angry: or to that in the Prophet *Hosea*, worse than which God cannot doe, *Non visitabo super filias*, I will not punish your Daughters when they commit whoredome. *Horrendum est incidere*, sayes the *Apostle*, it is a fearfull thing, to fall into the

the hands of the living God; but *Horrendum est excidere*, sure I am of all things it is most fearefull, when wee fall out of the hands of the living God, when God will not doe vs so much *good*, as to *hurt* vs; nor *loue* vs so wel, as to be *angry* with vs: It is better that God should *frowne* vpon vs, than not *looke* at vs; and pursue vs, rather than leaue vs to our selues. *Dauid* sayes, *Thy rod Psal. 23. hath comforted mee*; there is comfort in this, that God will lay his rod vpon vs, and correct vs as a Father. *Habet & amor plagas suas*, sayes *Ambrose*, Loue it selfe hath stripes; not for the *person*, but for the *sinne*; not to end the one, but *amend* the other. He that bindes a man in his phrensie, & beats a man in a fit of Falling-sickeesse, is troublefome to both, yet he loues both, and heales both: let those that will, count indulgence and impunitie a mercy; I shall euer thinke it *crudelis misericordia*, a cruell mercy, if it be one; and shall pray with *Dauid*, *Corrige me Domine, Correct me O Lord*, let him handle mee as hee will, so hee will but vouchsafe to lay his hand vpon mee, for I know God is neuer *more* angry with a *Church*, with a *Soule*, than when he seemes not to be angry at all with them; as the waters run the *smoothest*, and make least noyse where they are the *deepest*. And thus we see the Church like *Paradise* hath a *Tree of knowledge* both of good and euill: like the Yeare, a *winter*, as well as a *Summer*: like the heauens, a *torrid*, as well as a *temperate* Zone; and thus it is, as an *argument* of Gods loue to his Church, and an *instrument* of his glory by the Church: and so from *Ierusalem* certaine Trouble, and vncertaine Peace, we are come to the third branch in this word *Pray. Pray for the peace of Ierusalem, &c.*

We reade of *Solon* and *Romulus* that they enacted

D 2

Lawes

Lawes againſt all enormities, ſaue *Parricide* only; being asked the reaſon why they made none againſt that which of all other was moſt hainous and hatefull, answered; They thought none could be ſo *impious* and *deuoid* of naturall affection as to ſlay their *Parents*: If you aſke me why *Dauid* bids vs pray, and tells vs not to whom we ſhould direct our prayers, I anſwer; hee neuer thought any would be ſo abſurd and fooliſh, as to pray to any ſaue God only. Whither ſhall we goe for the peace of *Iſrael*, but to the *Keeper* of *Iſrael*? to whom ſhall we direct our prayers, but to him that is *Immanuel*, God with vs, and therefore will helpe vs; to him that is *El ſhaddai*, a God all-ſufficient, and therefore can helpe vs. I may ſay, I am ſure the *Saints* deceaſed cannot heare vs; or ſuppoſe they may, and doe heare vs, yet I am not ſure of it, and therefore cannot pray in *Faith*, and ſo my prayers which I put vp for the *pardon* of my finnes, become *Sinnes* themſelues, for whatſoeuer is not of Faith is Sinne.



1

Prayer is the goldē *Key* that vnlocks all the Cabinets both of earthly & heauēly blessings; it is the *Hand-maid* that is ſo highly honoured, it is the *Fauourite* of Heauen, nothing is granted, no not our *daily bread*, but by vertue of its mediation. It is the *Catholike* dutie, and therefore fit for the Catholike Church, extending it ſelfe to *all* times, to *all* places, to *all* men. All other duties haue their time and ſeaſon; there is a day to heare Gods voice, *To day* if you will heare his voice, there is a day not to heare it. There is a *time* to receiue the bleſſed Sacrament of the body and bloud of Chriſt Ieſus, and there is a *time* not to receiue it; ſo *oft*, ſayes the *Apoſtle*, as yee doe it, *ſape*, but not *ſemper*; *oft*, but not *alwaies*. There is a time to preach, and it is but a *time*; there is a

time

Pſal. 95. 7.

1 Cor. 13. 25

time to speake, and a time to keepe silence, sayes Salomon. Fasting hath but its time neither, I fast twice in the weeke, sayes the Pharisee: but as for prayer it is a duty, *omnium horarum*, for all times and seasons, Pray alwaies, saith the Apostle. And as it is for all times, so for all places. Preaching hath its place, Moses hath such as read him euery Sabbath day, but it is in the Synagogues. Almes-giuing hath but its place, not in the Synagogues, not in the streets, saith Christ, but in secretes: but prayer is an vbiqutary, I will saith the Apostle, that men pray euery where. Vpon a mountaine with Moses, in the depth of the sea with Ionas, in a dungeon with Ieremie, in a den with Daniel, night and day, in Gods house, in our owne houses; in priuate, in publike; like that *indiuiduum vagum* which Logitians speake of, not limited to its *hic*, and *nunc*; to any circumstances of Time or Place. And as it extends to all times and places, so to all persons also, both *subiectiue* and *obiectiue*. In all as in its *subiect*; wee know but little on earth, what is done in heauen, yet thus much we know, that euen the Saints in heauen pray, Come Lord Iesus come quickly. Nay, the Reprobate at the day of iudgement, when they can doe nothing else, will pray; but it is to the Mountaines to fall vpon them & couer them. Nay Dines in Hell, he prays Abraham that he may haue a drop of water to coole the torment of his tongue. And as it is in al, as in its *subiect*, so for al as its *obiect*. My counsel is for the simple; my almes for the poore; my estate for my children; my faith for my selfe, and therefore in the Creed I say I beleene; but my prayers for all, I exhort, saith the Apostle, that prayers and supplications, and intercessions be made for all; and our Sauour hath taught vs when we pray, to say, Our Father: nothing is more easily bestowed vpon others,

Eccles. 3. 7.

Luke 18. 12.

Ephes. 6. 18.

Act. 15. 21.

Matth. 5. 2.

1 Tim. 2. 8.

1 Tim. 2. 1.

yet nothing more fruitfully than our Prayers. Sometimes we would doe good to others, but we are not able; sometime we are able to doe it, yet such is their peccableness that they will not accept it; but Prayer is that which we haue alwaies in *our* power to bestow, and they neuer in *theirs* to refuse. Yet as we must doe good to *all*, but especially to the *household* of faith: so though we must pray for *all* to *some purposes*, yet wee must pray but for *some* to *all purposes*, and that is for *Ierusalem*, the Citie of God, the place whither the *Tribes* resorted to call vpon the Name of the Lord, and therefore we must *preferre* it in our prayers, as *Dauid* did in his mirth.

Psalm 137. 6.

2

Dan. 6. 10.

Jerem. 29. 7.

I finde that the custome of the *Israelites* was, in what case or place soeuer they were, to pray with their faces towards *Ierusalem*, as we see in *Daniel* kneeling vpon his knees, and opening his windowes towards *Ierusalem*: whensoever we pray, or whatsoeuer we pray for, for our selues; whether for our soules or bodies, wee are to turne our face, and cast our eyes in some part of our Prayer vpon the *wants* and *necessities* of the Church. When the *Iewes* were carried away captiue by *Nebuchadnezzar*, God sends to them by *Jeremie*, and commands them to seeke the peace of the City wherein they were captiues, and to pray to the *Lord* for it: that in the peace thereof they might haue peace. Is there no difference betwixt *Babylon* and *Ierusalem*? betwixt the being in the one, and the being of the other? betwixt captivity and libertie? must we pray and procure the peace of the *one*, and not open our mouthes for the *other*? See what ingagements binde vs to crie, and call, and importune the *Lord* in the behalfe of *Ierusalem*: She is our *Mother*, from whom we haue, if not our being, yet our well being; without which it had beene better for

vs neuer to haue beene. We might curse the wombe that bare vs, and the breasts that gaue vs sucke, if wee had not beene againe conceiued in the *wombe* of the Church, and applied to her *breasts* to sucke the sincere milke of the Word, whereby we grow vp from babes to be perfect Men in Christ Iesus. Now if *Saint Augustine* were neuer well but when he was praying for his mother *Monica*, how should we deny the same dutie to our *Mother* the Church? The Church is the *glory* and *ornament* of a nation, *Dauid* prefers *Iudea* before other countries, not because of the riuers of milke & hony, but because *notus Deus in Iudea*, God was knowne in *Iury*, and his Tabernacles were at *Salem*. Little *Bethlehem* aduances her head amongst the principall Cities, because *natus Deus in Bethlehem*, God was borne in *Bethlehem*, and there tooke vpon him the tabernacle of our flesh.

The *Westerne* part of the world is a land, out of whose bowels we may digge gold and siluer, the *Easterne* part is like *Eden*, the Garden of God, abounding with fruits and spices: yet being without *God* in the world, wanting the *Bells* of *Aaron*, and the *Word* and *Sacraments*, they are but miserable; though they abound with gold and siluer, yet they haue no *golden Candlestickes*, no *silver Trumpets* to assemble the Congregation. *Eli* heares of the discomfiture of the host of *Israel*, & of the slaughter of his two sonnes, though not without *griefe* it is likely, yet without *amazement*: but when he heares that the *Ark* was taken, he fallies from his seat, being surprised with sudden *astonishment*, and breakes his necke backward; and his daughter being with childe, her paines come vpon her, and no sooner brings shee her childe into the world, but she her selfe goes out of the world, calling the name of the childe *Ichabod*, that is,

ἐκκίνητος, Job. 1.

The

Numb 21.

The glory is departed from *Israel*, for the *Arke* is taken. So deare and pretious in the eyes of those Saints was the safetie of the *Arke*, which was a *type* of the Church, and a *testimony* of Gods presence. When the *Israelites* incamped in their iourneyes out of *Egypt*, this was the manner of it; first, the *Tabernacle* was pitched, and then the people was to incampe farre off from it, yet round about it: farre off, in testimonie of reuerence; round about, to signifie the care and respect they had of it, that they would expose and aduenture themselues, and whatsoeuer they could call theirs, rather than the *Tabernacle* should be indangered. So that I may say to you, as the seruants of *Naaman* did to him, when he refused to wash in *Jordan*; My Father if the Prophet had commanded thee some *great* thing, oughtest thou not to haue done it for the recouery of health? So men and brethren, such are our engagements to the Church, that if God should command vs to *fight* for it, to *die* for it we ought to doe it: how much more when God sayes to vs, onely *pray* for it, and it shall haue peace, which is the last thing.

- 3 The word in the Hebrew comes of a root, which signifies to *accomplish*, to *perfect* and *make up*: the manner of their salutations was, *Is it peace?* and their benedictions, *Peace be with you*; and peace bee to this house. As bread in the *Lords* prayer comprehends all necessities that conduce to the preservation of our naturall liues: so here *Peace* includes whatsoeuer is necessarie for the perfecting and accomplishing of the Church, as namely religious *Princes*, learned and zealous *Pastours*, that may *burne* in their liues, as well as *shine* in their doctrine; constant and vndaunted *Martyrs*, and in a word, an abundant increase of all spirituall *graces*;

a fulnesse of all such *gifts*, as are any wayes seruiceable to this purpose. *Agessilaus* being asked why the Citie of *Sparta* was not walled, shewes the agreeing and *unanimous* Citizens, and sayes, *Hi sunt ciuitatis Sparta mœnia*, These are the wals of the citie of *Sparta*. It is no establishing our peace and safetie vpon the *sandie* foundations of *Conncells*, or walling our selues in with the *supposed* certaintie of our owne strength and abilitie; if God plant his *Ordinance* against them, hee can throw them downe as flat as the wals of *Iericho*: Religion only is that *murus aheneus*, that brazen wall, which keepes all in safetie, according to that of the Psalmist, *Righteousnesse and peace kisse each other*: and *S^r. Augustine* calls them *duas sorores*, two sisters, he that loues the one, shall be loued by the other; for like *Marie* and *Martha* they dwell together vnder one and the same roofo. I reade that the *French* in Parliaments & publique meetings had one appointed, whose office it was to stand at the doore, and cry *Remember Calice*, being then in the possession of the *English*: It is my office this day to put you in minde of our neighbour Churches, which lie bleeding vnder the sword of a mercilesse enemy: where we may see *Ierusalem* a heape of stones, and the flesh of the Saints giuen to be meat vnto the fowles of the aire; what shall we say when *Israel* turnes his backe vpon his enemies? shall we say nothing? *Ascendamus in montem*, Let vs goe vp into the mountaine, and lift vp our hands with *Moses*, that the *Amalakites* may be discomfited. Or if *this* moue vs not to pray for peace, let vs looke how the case stands at *home* with vs, where wee see a multitude of unhappie diuisions in the Church, we see that God will not goe out with our armies, nor fight our battels, we heare of warres and ru-

mours of warre; and if we fight against our selues, and God against vs, and the world against vs, what will become of vs? There remaines but *one* refuge, and that is *Prayer*, which hath such an *omnipotence*, that it can overcome both God and the world. *Let me alone*, sayes God to *Moses*, when he interceded for the people. To this let vs flie in these extremities; wee had late and comfortable experience of it in the time of pestilence; *Abraham* brought downe God by his prayer from *fiftie* to *sine*, wee by our prayers brought God downe from *sine thousand* a weeke to *none* at all. When *S^r. Augustines* mother wept bitterly because her sonne was a *Manichee*, the *Bishop* whom shee had intreated to talke with him, told her, *Fieri non potest ut filius istarum lacrymarum pereat*, It cannot be that the sonne of these teares should perish: So though our dangers be *eminent* and *imminent*, ready to swallow vs vp, yet if we would couer the Altar with our teares, and mourne in heart for the abominations that are committed, if we would powre out our soules before God in prayer, I dare say, *Fieri non potest*, it could not bee that the Church should perish, for by prayer wee wrastle with God, and offer a kinde of holy violence, being as the lockes of *Sampson*, that wherein our strength consisteth. But in these daies either wee pray not at all, or if wee pray, it is for our selues onely.

There are some that *shrinke* vp all religion into preaching, decliming the praiers of the Church, and discharging other duties by hearing onely. This is to make all the *bodie* an *eare*, which is monstrous. The best way to compose this difference is, let the *people* pray for preaching, and let *us* preach for praying.

Others pray, but it is for *themselves* onely; as *necessitie*

fitie inforces vs to pray for our selues. so *charitie* should moue vs to pray for others : for as *S^r. Ambrose* sweetly, *Si pro te rogas solū, pro te rogabis solus : si autem pro omnibus rogas, omnes pro te rogabunt* : If thou prayest for thy selfe alone, thou alone shalt pray for thy selfe; but if thou prayest for all, all shall pray for thee.

3

Others there are, *sonnes of Belial*, who are so farre from praying for Ierusalem, that they neuer so much as thinke on her. These are they spoken of by the Prophet *Amos*, *Who lie upon beds of iuorie, and stretch themselves upon their couches, and eat the lambe out of the flocke, and the calves out of the middest of the stall. That chaunt to the sound of the violl, and inuent to themselves instrument of musique, that drinke wine in bowles, and anoynt themselves with the cheife oymnt, but are not greued for the affliction of Ierusalem.* The words of *Vriah* to *Dauid*, when hee perswaded him to goe downe to his house, and to eat, and drinke, and lie with his wife, are worthy to be written in tables of gold with letters of siluer; *The Arke* (saith hee) *and Israel, and Imdah abide in tents, and my Lord Ioab, and the seruants of my Lord are incamped in the open fields; shall I then goe into my house, to eat, and to drinke, and to lie with my wife? As thou livest, and as thy soule liveth, I will not doe this thing.* I need make no application, you know how the seruants of the Lord are incamped in the open fields, (I would I might not say they haue lost the field) Religion hath suffered, & given ground these many yeeres together, Ierusalem is trodden downe by the children of *Edom*; Oh let vs cast off the workes of darknesse, and that knowing the time, *Rom. 13. 11, 12.* that now it is *high* time to awake out of sleepe.

2 Sam. 11. 11.

Rom. 13. 11, 12.

4

Others there are, who are so farre from praying for Ierusalem, that they prey upon Ierusalem, I meane such as

E 2

take

1 King. 15. 23.

Stones in
Pauls
Church-yard.

take the houses of *God* into their *owne* possessions. I would these men would remember that fable of the Eagle, that taking a peece of flesh from the Altar, carried a coale also that claue to it, and fired her selfe, her nest, and her young ones; the *curse* of *God* cleaues to the *patrimonie* of the Church, when it is purloyned, and eats out the name of these sacrilegious persons, leauing their faire and goodly houses, built with the ruines of the Church, without inhabitant. Wee reade of *Asa*, that he tooke away the stones and timber, wherewith *Baasha* had builded *Ramah*, and built therewith cities for himselfe: and so wee see many take away the gold and siluer of the Sanctuarie, to beautifie and adorne their owne houses. I hope the stones which are brought to repaire this decayed Temple, will not bee employed to the building of great mens houses; if they be, they shall cry out in the wall against those that layd them. And to conclude all with that of *Dauid*, Let euery *thing* that hath breath pray for the peace of Ierusalem. As for those tongues that crie, *Downe with it, downe with it euen to the ground*, Lord let them cleaue to the roofof their mouthes, that at the houre of death they may not so much as say a *Miserere Domine*, Lord haue mercie vpon vs: and after death let them haue the doome of *Dines*, call and cry for a drop of water, to assuage the torment of their tongues, and not obtaine it. But as for those that loue her, and pray for her, let them prosper; nay they shall prosper, for so is the promise which is the second part of the Text, *They shall prosper that loue thee.*

1

That affection we are to beare towards her, which is *Loue*. *Loue* is the *Ladie* of the affections, and as the eyes of hand-maids looke vnto their *Mistresse*, so doe
all

all the affections wait vpon *Loue*. That which we loue, wee desire when it is absent, imploying all our endeouours to attaine it: and being attained, wee reioyce, and rest in it. The seat of it is in *visceribus*, in the bowels; but it breakes forth in the *lips* by praying, and in the *hands* by prouiding, either for that which wee *loue* and *haue* not; or for that which we *haue*, and would not lose, because we *loue* it. So that to loue Ierusalem, is to pray that Ierusalem may haue peace when shee *wants* it, and to prouide for the continuance of Peace when shee *hath* it. *Jacob* loued his sonne *Ioseph* more than all his children, and *Ioseph* loued his brother *Beniamin* more than all his brethren: and as for God, hee loues the gates of *Sion* more than all the dwellings of *Jacob*. Euerie creature hath *aliquid Dei*, something of God in it; how base or contemptible soeuer it bee, wee may say, *Digitus Dei hic est*, the finger of God is here, and for that little of himselfe that is in it, he loues it. As for man, who is not a worke of his *finger*, but of his hands, according to that of the Psalmist, *Thy hands haue made me and fashioned me*, hauing *multum Dei*, much of God in him, is loued of God more than other creatures. But the Church, the Congregation of the Faithfull, who are neither the worke of his *finger*, nor of his *hands*, but of his *arme*, according to that of the Prophet, *To whom is the arme of the Lord made knowne?* E. y 53. l. that is, his mightie power working in his Word, for the conuersion of the Elect: These, I say, hauing *plurimum Dei* in them, the image of God repaired and renewed, are such as God imbraces with *speciall* fauour, and *intire affection*. And as God, so his *Angels* also loue Ierusalem, being ministring spirits for the good of it, reioycing when any sinner repenteth, and is added to

it. So then the obieſt of Gods loue, and of his holy *Angels*, cannot be vnbeſeeming, or vnworthy *ours*.

I

We haue here in the firſt place the preſence of God, which is that which makes any thing amiable: that ſeuerall goodneſſe which is ſcattered and diſperſed among the creatures, is but a *beame* of his bounty, a *drop* diſtilled from him that is the immense *Ocean* of all goodneſſe. Hence *Dauid* breakes forth into a ſtraine of admiration, *O how amiable are thy Tabernacles, O Lord of hoſtes! Amiable* becauſe *his* Tabernacles, and honoured with his preſence. And in another place he deſires but one thing, and that is, that he *might dwell in the houſe of the Lord*, and behold the *beautie* of the Lord in his *Temple*. We may ſay of the *Church* as *Iacob* did of the place of his viſion, ſurely this is no other than the *House of God*, and the *gate of heauen*: he did but ſee the *Angels of God*, but here we ſee the *God* of the *Angels* dwelling betwixt the wings of the *Cherubims*, betwixt the *Law* and *Gospell*, or betwixt the *Minister* and the *people*, who caſt their eyes one vpon another, ioyning together in their ſeruice and deuotion. *Plato* writ ouer the doore of his Schoole, *Intrate nam hic Dij habitant*, Enter for this is the dwelling of the Gods: ſure I am it may be grauen vpon the *gates of Ieruſalem*, and written vpon the *poſts of Sion*, that God is in her. When the *Queene of Sheba* ſaw the glory of *Salomons* Court, & heard his wiſdome, ſhe concludes his ſeruants were bleſſed that ſtood alwaies before him: Behold a greater than *Salomon* is here, and *beati qui habitant in domo tua Domine*, Bleſſed ſayes *Dauid*, *are they that dwell in thy houſe, O Lord*. This made him preferre the *Tabernacle* before the *tents* of wickedneſſe, and *one* day ſpent in Gods Court before a *houſe* and elſe-where, and wiſh to be but a *doore-keeper*,
that

Pſalm. 84. 1.

Pſalm. 17.

Pſalm. 84.

that he might be *first* in, and *last* out: and being deprived of the benefit of coming vp to the house of the Lord, he thinks the Sparrowes and Swallowes happie that might make their nests, and lay their young euen by Gods Altars; are not we better than many Sparrowes? no, he counts himselfe vnhappy, and bewailes it with a *ua mihi, Woe is me that I am constrained to dwell with Mesech, and to haue my habitation amongst the tents of Kedar*, he would not haue dwelt there, had he not been *constrained*. It is true, God is present in all places, yet in none after so familiar and comfortable a manner, the *Sonne* goes from one end of the heauens to the other, begirting and incircling the round world, and all that is there in, yet all places receiue not a like *heat* and *warmth* from it; here the *immortall* God vouchsafes to speake to *vs*, and suffers *mortall* man, dust and ashes, to speake *to him*: here is that *ladder* that reaches from earth to heauen, whercon wee may see the *prayers* of the Church *ascending* to God, and the *blessings* of God *descending* vpon his Church; here wee may behold not with *Ezechiel*, *rotam in rotâ*, a wheele in a wheele, but *Deum in Deo*, God the Sonne in God the Father, and God the Holy Ghost in both of them.

We haue here the *Communion* and fellowship of the *Saints*, of which *Dauid* sayes, *Ecce quàm bonum, & quàm iucundum*, Behold how good and pleasant a thing it is for brethren to dwell together in vnitie. It is like the *pretious* ointmēt that was powred vpon the head of *Aaron*, or like the *siluer* drops that fell vpon the hill of *Hermon*. Some things are good, but not pleasant; some things are pleasant, but not good; as for this it is both good and pleasant, and goodnesse and pleasure are two of the strongest mo-
 tiues to loue. *Eue* was easily perswaded to eat of the for-
 bidden

bidden Apple, and the text giues the reason, she saw it was *good and pleasant* to the eyes. This Communion of Saints vpon earth, is the sweetest, and greatest blessing we enioy. God himselfe would not be *alone*, but begets a *Sonne* from all eternity, and a *third* person proceeds from both of them. Neither did he thinke he had done enough for *Adam*, till he had built vp a *helper* meet for him; *It is not good that man should be alone*. This life would be little better than that *liuing death*, or *dying life* in hell, were it not for the company and comfort wee haue one in, and from another. Yet if company and societie is pleasant to vs as *men*, much more must it needs be, as wee are *such* men, of whom God requires *publique* seruice, and to whom for this end he hath giuen places for solemne assemblies. A consort of Musique wherein there are *seuerall* instruments, must needs be more sweet and melodious than any *one* instrument: and so must *publique* prayer, wherein euery one beares his part, because wee see the things wee aske are good and needfull, because desired with *common* consent; as also, because we conceiue *greater* hopes of obtaining what we pray for, being not *our* request onely, but the desire of the *whole* Congregation. This *Tertullian* calls the *banding* of our selues together against the Lord, and *besieging* him with the armies of our supplications. It is a hard matter for *one* man to bring *all* the conditions of an acceptable praier, two are better than one, & a three-fold cord, sayes *Salomon*, is not easily broken; in the building of the Tabernacle *some* brought filke, *some* Camels haire, *some* fine linnen: in those feasts in the *Primitive* Church called *'Agapes*, *some* brought bread, *some* wine, *some* oyle, *some* hony, *some* one thing, and *some* another: and so in our assemblies and congregations we shall

'Agapes.

shall find knowledge in one fear, repentance & cōtrition in another, zeale in another, holinesse in another, faith in another, all which are as forcible & effectual as if they were in one together, for though in a congregation there are many members, yet there is but one body; & that which any member hath, it hath for the vse & behoofe of the whole. When Moses went into the mountain to pray, he tooke Aaron and Hur with him, to hold vp his weary hands. Our Saviour Christ when he went to pray took with him Peter, James, & John: where two or three are met together, they hold vp the hands of one another, & prouoke one another to zeale and deuotion by their example; and haue a promise that God will bee present in the midst of them. And what a great blessing it is to haue these holy Conuocations, God would let vs vnderstand by instituting the Feast of Trumpets, which were vsed for assembling the people, no Feast but for a great and speciall blessing, as we see in the Feast of the Passouer, of Pentecost, of Tabernacles, &c.

We haue here the meanes of our saluation in the ministry of the Word, and administration of the Sacraments. Wee loue our Bodies, and the things of this world in relation to them, so far forth as they conduce either to the Being, or well Being of them: yet our Soules, as they were breathed from aboue, so wee loue them more, and for them whatsoeuer doth conduce to their euer-well-Being, as the Word and Sacraments: which si-
3

uing Meanes are no where to be found but at *Ierusalem*, and therefore the Daughters must needs loue her, be-
cant. 1.3.

cause of the *sanour* of her good ointments. The Temples of *Honour* and *Vertue* were so placed at *Rome*, that none could passe to the first, but by and through the latter: The Church is *porta cæli*, the gate of heauen, and
F
thorow

thorow it wee must passe if wee will be saued. In this Arke is *Aarons Rod*, Ecclesiasticall censures; the *two Tables*, the *mysteries* of saluation; the *pot* of *Manna*, the *merits* of Christ exhibited in the Sacraments: to correct the sinfull, to direct the ignorant, to erect those that are cast downe and disquieted with their offences. There is *Milke* for *Babes*, and *Meat* for strong Men, the garment of Righteousnesse for the Naked, the bread of life for the hungry, *Treasure* for the Poore, *Armour* for the Weake, *Light* for such as sit in darknesse, and *Life* for such as are in the shadow of death. Here is *Wisdom* for the simple, *Iustification* for the guiltie, *Sanctification* for the vncleane, and *Redemption* for the captiue. These are the *Cherubims*, *Palme-trees* and *Flowers*, wherewith the walls of our Temples are carued, which makes them more amiable and louely, than that of *Salomons*.

Other things the longer they are, the more deformed they grow, and the lesse louely: but it is not so with the Church, which the more aged shee grew, the more beautifull and amiable. Compare *Ierusalem* as shee it was, with *Ierusalem* as now it is in respect of the Meanes of saluation. The *Israelites* had that painfull Sacrament of Circumcision, their costly sacrifices of sheepe and oxen, their traouelling vp to *Ierusalem* yearly: but we in stead of the blood of Circumcision haue the sprinkling of water in *Baptisme*, in stead of one Temple at *Ierusalem* we haue many, in stead of those *Holocausts* and costly sacrifices, we haue the *Calues* of our lips, the sacrifices of praise and thanksgiuing. I feare me, if it were so chargeable seruing God as then it was, many of vs would forswear God, and his Religion. And as the way to Heauen is more pleasant, so more plain than then it was. They went to *Canaan* thorow the darknesse of the

the *wilderneffe*, and looked vpon Christ thorow the *cloud* of shadowes and ceremonies; but now Christ is explicately reuealed and propounded, and these are the daies wherein the light of the *Moone* is as the light of the *Sunne*, and the light of the *Sunne* seuen-fold. So that we see wee haue reason to loue the Church aboue all other places, and the Church at this time better than at any other.

I haue here iust occasion to tax all such as wilfully excommunicate themselues, by neglecting to frequent the Temple and congregation of the faithfull. The worth of a good thing is better knowne by the want, than by the possession and fruition of it; The *Jewes* accounted the *Sabaoths* a burthen, and snuffed at the sacrifices, and grew weary of their solemne assemblies; but when they come to *Babylon*, they sit downe by the riuers, they hang their *Harpes* vpon the willowes, and weepe bitterly, and all this was, when they remembred *Sion*, and called to minde what libertie once they had to stand in the *Courts* of Gods House. The case is ours; *Manna* falls daily, and no man will step out of the doore of his tent to gather it, nay, which is worse, we begin to thinke of the *flesh-pots* of *Egypt*; Christ pipes vnto vs, and we will not dance, nay we begin to dance about the *golden-calse*, to affect a change of Religion. I pray God our *uitonnesse* in religiō be not punished with the want of it; nor our neglect of *comming* to the light when we may, with a *putting out*, or a remouing of it from vs, that we cannot come if we would. I may say to such, who out of a wanton, and vnsetled minde desire to change their religion as they do their cloaths, as Christ did to the children of *Zebedee*, *Yee know not what ye aske:* you aske not *bread* but *stones*, not *fish* but *Scorpions*; and

Exod. 3. 19

Matth. 23. 10.

it yet further, comparing vs to *Trees twice dead*, and pluckt vp by the *roots*, once dead by *originall* transgression, againe dead by *actuell* rebellion. Trees, though they be dead, yet so long as they haue a *root* in the earth, the sent of waters will make them bud, and bring forth boughes like a plant, sayes *Iob*: but when they are *dead* and pluckt vp by the *roots* too, there is no further hope or possibilitie of reuiving. And the Prophet *Zacharie* compares sinne to a *talent of lead*, which being carried in our bosomes must needs presse vs downe, and indispose vs for good duties.

Consider him in his *best* estate, as *regenerate* and borne againe, and wee shall finde this dulnesse in him. *Abraham* falls into a deepe sleepe, euen in the time of *sacrifice*. *Israel* is compared to the *Oxe* and *Ass*, the most dull and stupid creatures of all other; the one of which will *plough* no longer than the *goad* is in his side, the other *travell* no further than his *meat* lasteth. *Paul* complaines that the good which hee would doe, hee could not doe: and the euill which he would not doe, that did he. The Disciples themselues fell asleepe vpon the mountaine, for though the *spirit* be willing, yet the *flesh* is weake. *S^t. Anselme*, once Arch-Bishop of Canterbury, walking abroad, saw a boy that had caught a bird, and tied a stone to her leg with a threed, and euer as the bird mounted vp, the waight of the stone drew her downe againe. The venerable old man, much moued at this sight, fell presently a weeping, lamenting the *miserable* condition of men, who no sooner endeavour to ascend vp to heauen, in contemplation, but the *flesh* and *passions* doe hale the soule backe againe, and draw it downe to the earth. *Gestamus laqueum nostrum nobiscum*, sayes *Gregorie*, We carrie a snare about with

Iob 14. 8, 9.

Zach. 5. 8.

3

Gen. 15. 12.

Hai. 1.

In uita Anselmi.

vs, wherein our soules are intangled. We haue a *Pharaoh* that detaines vs in bondage, and will not let vs goe to offer sacrifice. So that vnlesse we had a *reward* set before vs, and *such* a reward as the price of the high calling in Christ Iesus, we should not forget the things that are behinde, and presse forward vnto those things that are before vs. The reason of all is, because the inclination and bent of our corrupt affections are set vpon earthly things, and when we summon and assemble them together, to assist the soule in her deuotions, it is as if we rowled a waight vp a mountaine; if wee take off our hands, and remit our industrie but a little, they fall backe againe with the greater violence. Of all spirituall exercises, there is none more easie, and lesse painefull, than this of *Prayer*, yet what our *indisposition* is to it, and our *wearinesse* in it, our *Sanctiour* intimates in that prayer which he hath taught vs, which though it concerne God and vs, our soules and bodies, yet is it so *short*, that a man may say it ouer without breathing: and as much is implied here, in that God is faine to stirre vs vp to it by rewards and promises. Wee are now arriued at the last thing in the Text, the Promise it selfe, which is *prosperitie*, where wee shall see Gods *disposition*, who makes a *promise* to vs, that we may make our *prayers* to him. The word translated *prosper*, signifies to rest and be quiet, and so some render it, *Quieterunt*, they shall be quiet. God in his rewards and punishments obserues a kinde of *retaliation*: *Dines* denies *Lazarus* the *crums* of his table, and therefore is denied a drop of water. Blessed are the *mercifull*, for they shall obtaine *mercie*. Thus God payes vs in our owne *coine*, and so here they that pray and procure the *peace* of the Church, *quieterunt*, shall themselves haue *peace*, and be

if God should heare you, like the *Asse* in the Fable that would needs change his Master, you should find a sensible difference betwixt a burthen of *herbes*, and a burthen of *coales*. Let vs not then be weary of the gracious and milde gouernment of *Samuel*, lest a *Saul* reigne ouer vs; let vs not cast off the easie yoke and light burthen which Christ layes vpon vs, lest we put our neckes into yokes of iron, and bow our shoulders vnder those burthens, which neither we, nor our forefathers were able to carry. *Israel* oft committed fornication, and played the harlot with strange gods, yet at the last shee resolues thus, *I will goe, and returne to my first husband*; and the reason of her resolution is, the difference shee found in their seruice, for then sayes she, *it was better with me, than now*: Then shee had Corne, and Wine, and Oile, and Gold, and Siluer, as it followes in the next words, yea abundance of peace and prosperitie; and all this so long as she loued God, and the place of his worship; for so God promises here by the mouth of the Prophet, *They shall prosper that loue thee*. And so We are come to the next thing in order, Mans *indisposition* to good duties, no prayer without a *promise*, pray and prosper.

Hofsa. 3. 7.

2

All Common-wealths and Societies are established vpon *Premium* and *Pæna*, Reward for the good, and Punishment for such as are euill; were it not for reward, no good would be done; were it not for punishment, no euill would be left vndone, such is our dulnesse to one, and pronenesse to the other. *Non sic fuit ab initio*, it was not thus from the beginning; neither would it haue bin so now, were we as then we were in our primitive innocencie and puritie. For as the *Apostle* saith, *Lex iniustus posita*, the Law is not for the righteous, but for such

such as are sinners and vngodly : so *Promises* and *Threatnings* secretly imply a *deprivation* of righteousness, and a *depravation* of our natures, who otherwise should haue serued God, and imbraced vertue onely for the loue of them, though there had beene neither *Heauen* nor *Hell*, neither reward expected, nor punishment feared. Thus the holy *Angels* are described with many wings, to shew their alacritie and cheerefulness, when God imployes them, yet they are about *Hope*, or *Fear*: not *hoping* for what they haue nor, nor *fearing* to lose what they haue; but onely carried to the spontaneous, and willing obedience out of a loue of God simply considered as hee is in his Nature and Attributes, without the notions of a *Iudge*, or a *Rewarder*. So that you see Rewards and Punishments are a signe all is not as it should bee, wee are to meddle with the former.

If wee consider *man*, simply as a man, we finde him nothing but an indisposed lumpe of earth, which of all other *Elements*, is the most vnapt and vnfit for *action*. Other *Elements* haue their motion and agitation; this sinks with its owne heauiness, and can neither moue, nor be moued: and the more any thing partakes of it, the more inert and sluggish it must needs bee. So then man, being *earth*, nay as it is in the Prophet *Ieremie*, *Earth, earth, earth*, three times together, and nothing but *earth*, must needs be dull and stupid, according to the *principles* whereof he is created.

But if we consider him as *sinfull* dust and ashes; as the *seed* of rebellious *Adam*, we shall finde him not only *dull*, but *dead* to the performance of any good action: according to that of the Apostle, *You haue hee quickned, who were dead in sinnes and trespasses*. Nay, *Iude* carries

Job 14. 8, 9.

Zach. 5. 8.

3

Gen. 15. 12.

Hai. 1.

In vita Anselmi.

it yet further, comparing vs to *Trees twice dead, and pluckt vp by the roots*, once dead by *originall* transgression, againe dead by *actuell* rebellion. Trees, though they be dead, yet so long as they haue a *root* in the earth, the sent of waters will make them bud, and bring forth boughes like a plant, sayes *Job*: but when they are *dead* and pluckt vp by the *roots* too, there is no further hope or possibilitie of reuiuing. And the Prophet *Zacharie* compares sinne to a *talent of lead*, which being carried in our bosomes must needs presse vs downe, and indispose vs for good duties.

Consider him in his *best* estate, as *regenerate* and borne againe, and wee shall finde this dulnesse in him. *Abraham* falls into a deepe sleepe, euen in the time of *sacrifice*. *Israel* is compared to the *Oxe* and *Ass*, the most dull and stupid creatures of all other; the one of which will *plough* no longer than the *goad* is in his side, the other *travell* no further than his *meat* lasteth. *Paul* complaines that the good which hee would doe, hee could not doe: and the euill which he would not doe, that did he. The Disciples themselues fell asleepe vpon the mountaine, for though the *spirit* be willing, yet the *flesh* is weake. *S^r. Anselme*, once Arch-Bishop of Canterburie, walking abroad, saw a boy that had caught a bird, and tied a stone to her leg with a threed, and euer as the bird mounted vp, the waight of the stone drew her downe againe. The venerable old man, much moued at this sight, fell presently a weeping, lamenting the *miserable* condition of men, who no sooner endeauour to ascend vp to heauen, in contemplation, but the *flesh* and *passions* doe hale the soule backe againe, and draw it downe to the earth. *Gestamus laqueum nostrum nobiscum*, sayes *Gregorie*, We carrie a snare about with

vs, wherein our soules are intangled. We haue a *Pharaoh* that detaines vs in bondage, and will not let vs goe to offer sacrifice. So that vnlesse we had a *reward* set before vs, and *such* a reward as the price of the high calling in Christ Iesus, we should not forget the things that are behinde, and presse forward vnto those things that are before vs. The reason of all is, because the inclination and bent of our corrupt affections are set vpon earthly things, and when we summon and assemble them together, to assist the soule in her deuotions, it is as if we rowled a waight vp a mountaine; if wee take off our hands, and remit our industrie but a little, they fall backe againe with the greater violence. Of all spirituall exercises, there is none more easie, and lesse painefull, than this of *Prayer*, yet what our *indisposition* is to it, and our *wearinesse* in it, our *Sauour* intimates in that prayer which he hath taught vs, which though it concerne God and vs, our soules and bodies, yet is it so *short*, that a man may say it ouer without breathing: and as much is implied here, in that God is faine to stirre vs vp to it by rewards and promises. Wee are now arriued at the last thing in the Text, the Promise it selfe, which is *prosperitie*, where wee shall see Gods *disposition*, who makes a *promise* to vs, that we may make our *prayers* to him. The word translated *prosper*, signifies to rest and be quiet, and so some render it, *Quietierunt*, they shall be quiet. God in his rewards and punishments obserues a kinde of *retaliation*: *Dives* denies *Lazarus* the *crums* of his table, and therefore is denied a *drop* of water. Blessed are the *mercifull*, for they shall obtaine *mercie*. Thus God payes vs in our owne *coine*, and so here they that pray and procure the *peace* of the Church, *quietierunt*, shall themselves haue *peace*, and be

Psal. 2.

be quiet: But wee keepe vs to our word, which may haue this second signification, because when things are still and quiet, then they grow and prosper. As Man is *Microcosmus*, a little world, partaking in some things withall creatures both in Heauen and earth: So prosperitie is the *Epitome* and *Compendium* of all earthly and heauenly, temporall and eternall, corporall and spirituall blessings. As for prosperitie in earthly and outward things *David* tells vs he shall be like a Tree planted by the riuers of water, whose fruit faileth not in his season, whose *leafe* fadeth not, and whatsoeuer he doth shall prosper. That is, the blessing of God which only maketh rich, as the spirit in the beginning, will *incubare*, brood his endeauours, and bring all his labours to a good issue; where he *plants* God will *water*, and giue an abundant *increase* alwaies. We may see an Inuentory and particular of these blessings in *Deut. 28.*

But because *Prosperity* consists not in abundance of riches, (for the wicked flourish, yet prosper not, like the leane kine that deuoured the fat and grew themselves no whit the fatter) therefore the Lord layes *Heauen vpon earth*, blessing them with all *spirituall* blessings in heauenly things, without which our *wealth* is but *want*, our *Prosperity* but *Pouerty*, our *Blessings* *Curses*. Or if we admit that the wicked prosper, yet *non sic impij, non sic*; it is not so with the vngodly as with the righteous. *florent ad tempus, pereunt in aeternum*: *florent falsis bonis, pereunt veris tormentis*: they prosper for a *time*, but they perish for *euer*: they flourish with *false* & apparent ioyes, but perish with *reall* and euerlasting torments. Nay yet further, they prosper and thrive enen by their *crosses* and afflictions, like the Olive tree

greene

greene vnder the deluge of waters. All things worke together for the best to such as loue God and his Church. Rom 8.
 The *circumference* about them is *mercy*, and whatsoeuer happens to them, must needs passe through that, and so carry with it a *relish*, and taste of *Mercy*. So that whereas, *Dauid* saith, whatsoeuer he *dosh* shall prosper; we may adde whatsoeuer he *suffers* shall prosper also. That which is obserueable here is this, The *goodnesse* of God who inuites vs to good duties by such precious promises. He it is in whom we liue, by whom we moue, and from whom we haue our being, and therefore to him we owe whatsoeuer we *are*, or can call *ours*. Hence the foure and twenty *Elders* fall downe before him that sits vpon the throne, and casts their *Crownes* vpon the ground, that is themselves, and whatsoeuer they haue, and their reason is in the next words, *Thou art worthy O Lord to receiue glory, and honour, & power, for thou hast created all things, and for thy pleasure they are, and were created.* R 4 10, 11.
 Wee are also bought with a price, and therefore bound to glorifie God with euery *part* of our bodies, and *power* of our soules, for they are Gods. So that God might send vs to labour in his *Vineyard*, & to beare the *heat* and *burthen* of the day, without any promise of a *peny* in the Euening. Yet such is the *disposuion* of God to doe vs good, that he is pleased to prouoke, and animate vs with the promise of remuneration. All duties that are inioyned vs, haue their promises annexed; but as for this of prayer it hath the promises both of this *life*, and of the life to *come*. *Aske and ye shall haue*, we are not determined to any particulars, no not with *Esther* to *halfe* a Kingdome; Gods promise is as large to vs, as the brags of the Deuill to our *Sauour*, *omnia hac tibi dabo*, all these things will he giue vs; yet this

Noahs Doue.

all is not all, these things *below*, and those things *aboue* too, to such as call vpon him. And thus you see how God drawes vs with the *corde*s of loue, that wee might runne after him. To conclude all; This day is the close of the old yeare, the Church hath had many yeares wherein she hath suffered affliction, let is now pray that she may haue a *New yeare* of rest and gladnesse; and as *Iobs friends* and acquaintance brought peeces of siluer, and earings of gold to repaire his losses: so let euery one of vs present her with a *New-yeares gift* to repaire the breaches, that her enemies haue lately made in her. Let vs all with *Noahs Doue* bring an *O-line Branch* in our mouths, a prayer for the peace of *Ierusalem*. And so the God of Peace will be with vs, to *preserue* vs in our *waies*, to *prosper* vs in our *workes*, to *comfort* vs in this *world*, and to *crowne* vs in the *world to come*. Which God of his infinite mercy grant for Iesus Christ his sake: To whom with thee O Father, and thy blessed spirit, be all power, and praise, might, Majesty, and thanksgiuing, from this time forth, and for euer.

FINIS.

